

CLASSICAL WEEKLY

VOL. 31, NO. 15

March 7, 1938

WHOLE NO. 837

CONTENTS OF THIS ISSUE

TRANSLATED CLASSICS—Henry Harmon Chamberlin

REVIEWS

Gelzer, *Die Schrift von Staate der Athener* (*Reinmuth*); Vandvik, *Rythmus und Metrum, Akzent und Iktus* (*Blake*); Goodspeed, *An Introduction to the New Testament*, Lake, *An Introduction to the New Testament*, Feine, *Einleitung in das Neue Testament* (*Gingrich*); Waterman, *Preliminary Report of the University of Michigan Excavations at Sepphoris* (*Albright*); Zuntz, *Die hethitischen Ortsadverbien* (*Schwartz*); Bignone, *L'Aristotele perduto e la formazione filosofica de Epicuro* (*DeWitt*); Diehl, *Théodora, Impératrice de Byzance* (*Vasiliev*)

ABSTRACTS OF ARTICLES

Classical Review, *Athenaeum*, *Harvard Studies in Classical Philology*, *Atene e Roma*, *Bulletin de correspondance hellénique*, *Revue de philologie*

RECENT PUBLICATIONS

Selected Epigrams of Martial

Send
for an
examination copy.

Edited by

HUBERT McNEILL POTEAT, Ph. D.

Professor of Latin, Wake Forest College

A VOLUME that is most helpful to those teachers who wish to make use of certain lines for translation by third- and fourth-year students. It has been prepared especially for college men and women, rather than for advanced students or specialists.

The introduction refers briefly to Martial's life, works, and meters, and ends with a paragraph on the epigram in general.

251 pp., 5 x 7¼. List \$2.00

PRENTICE-HALL, Inc. 70 Fifth Avenue, N. Y.



Crowning texts

in the
modern study of Latin

ULLMAN AND HENRY LATIN BOOKS

NEW ELEMENTARY LATIN — Revised

"The attractive binding, the clear bold text . . . make the book a delight from the artistic point of view. The text is no less notable. This handsome book is the first of a series of Latin textbooks that take the Latin language out of its realm of dead languages and the life of the Romans out of a dead past and make the study of both an indispensable aid to any thorough evaluation of our modern economic and cultural life. . . . All in all, . . . the most attractive text seen in many a long day."

—*Journal of Education*

NEW SECOND LATIN BOOK

"Within the pages of this exquisitely wrought book the ancient culture awakens, these old heroes of the kingdom, the republic and the empire that sat on the seven hills beside the yellow Tiber and ruled the whole world, stalk across the stage in more than human stature. Envidable is the lot of that boy or girl who makes the acquaintance of Latin through the pages of this delightful book. Nothing less than inspiration could have conceived, planned, and executed a work so wholly praiseworthy."

—*Journal of Education*

THIRD LATIN BOOK

◀ An ULLMAN AND HENRY triumph for the third year of high school Latin, perfect in sequence to the first- and second-year books. For a superior course, use the ULLMAN AND HENRY SERIES. ▶

THE MACMILLAN COMPANY

NEW YORK

BOSTON

CHICAGO

DALLAS

ATLANTA

SAN FRANCISCO

CLASSICAL WEEKLY

Published weekly (each Monday) from October through May except in weeks in which there is a legal or school holiday (Columbus Day, Election Day, Armistice Day, Thanksgiving Day, Christmas, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Memorial Day). A volume contains approximately twenty-five issues.

Owner and Publisher, The Classical Association of the Atlantic States. Place of Publication, New York University, 100 Washington Square East, New York, New York.

Casper J. Kraemer, Jr., Editor; Ernest L. Hettich, Associate-Editor, New York University, 100 Washington Square East, New York, New York

John F. Gummere, Secretary and Treasurer, William Penn Charter School, Germantown, Philadelphia, Penna.

Francis R. B. Godolphin, George D. Hadzits, Assistant Editors

Price, \$2.00 per volume in the United States; elsewhere, \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents, prepaid (otherwise 25 cents and 35 cents). If 'invoice' is required, 50 cents must be added to the subscription price; if affidavit to 'invoice' is required, one dollar must be added to the subscription price.

Entered as second-class matter, December 20, 1907, at the Post Office, New York, New York, under the Act of Congress of March 3, 1879.

Distributed by Prentice-Hall, Inc.

Printed by Lenz & Riecker, Inc.

VOL. 31, No. 15

MARCH 7, 1938

WHOLE No. 837

TRANSLATED CLASSICS

The English speaking world is full of classical translations. Their name is legion though some of them hardly deserve a name. There are translations which seem to me to resemble their originals as Andy Gump resembles the Hermes of Praxiteles. There are others, formal and pedantic, arid and bleak and dismal. 'As dry as a Bohn' has come to be a cant phrase to describe that sort of infliction. And then there are some versions which are a pleasure to read and which give us a glimpse of what the original may really signify.

Roughly speaking, translations fall into two classes, the literal and the interpretative. First come the versions which are designed to help a student to read Greek or Latin—the sort of translation which ought to distinguish the Loeb Library. These should be invariably couched in clear and simple prose, as nearly word for word as the requirements of English permit. Secondly there is the translation which seeks the spirit rather than the letter. Not always word for word, it gives the reader an impression that may be similar to what the author made on his contemporary audience.

A translation of a prose work may sometimes be both literal and inspirational. Caesar's Commentaries are a case in point, for Caesar wrote in clear and simple prose. Although his brevity and exactitude evoked the admiration of Cicero, his words can be almost literally translated to approach his actual style. If we turn to the Greek, we find a very exact and very sympathetic rendering of Athenaeus' *Doctors at Dinner* by Charles Burton Gulick. And then there are other translations not so exact, but good literature in their own right, such as Adlington's *Apuleius*

and North's *Plutarch*, which used to be Shakespeare's guidebook.

But when we come to poetry, the case is wholly different. For I do not believe that Greek and Latin poetry, or any other poetry, can ever be turned into prose. Prose is prose and poetry is poetry, although at the present time some muddled minds have tried to confound the two. But here the translator encounters difficulties which sometimes seem insuperable. His is the seemingly impossible task of trying to translate the notes of one kind of song-bird into the song of another.

As Theocritus wrote in the *Thalysia*:

These cockerels of the Muses always fail
To imitate the Chian nightingale;
Loudly they crow and all their notes in vain
And foolish are their labor and their pain.

The translator of poetry is obliged to recast his material in an alien form. The best he can hope to do is to approximate the effect which the original produced on a contemporary audience and try to reproduce that effect on a modern reader. We are told this cannot be done, because we cannot know how the ancients felt about poetry. But such an assertion is altogether too sweeping. At least we have some evidence for a working hypothesis. A trial can be made, even if other trials have been made very badly.

If you can, read a poet in the original; if you can't, read a good verse translation. But personally I never should read a translation in English hexameters because, *pace* the shade of Clough and Longfellow, the hexameter does not seem to me indigenous to English or American soil. Personally I prefer the heroic couplet inasmuch as it is as familiar to English and American readers as the hexameter was to a Greek. In two respects, the heroic couplet is analagous to the

hexameter. Both are among the oldest metrical forms in their respective languages; and both are infinitely flexible for the expression of emotion and ideas.

As an example of how a prose version kills a poem and a verse rendering revives it, we can turn to certain translations of Homer. Eminent among English translations is that of George Chapman who wrote in 'the spacious times of great Elizabeth.' There are also three notable prose versions of the *Odyssey*. The first is that of Butcher and Lang. But Butcher and Lang, it seems to me, have turned the 'surge and thunder of the *Odyssey*' into a morass of pseudo-biblical phraseology, where the poem is mired. The second is by that venerable scholar, George Herbert Palmer. Originally it was intended for his students in Greek. The style is clear and simple and unassuming, but it seems to me that Professor Palmer gives himself away in a preface to his later edition. There he tells us that he has 'persistently employed' the 'veracious language of prose rather than the dream language of poetry.' But the 'dream language of poetry' is precisely what Homer himself has employed in both epics. He has employed a language never spoken at any one time in any one place by any one people—a poetic diction more than half composed of clichés, though powerfully used with consummate grace and skill. Homer was by no means so naïve and childlike as Palmer supposed, and the clear and simple style of the venerable professor fails to give us an inkling of the sweep and range of the Ionian poet. The third of these notable versions is that of T. E. Shaw. It is written in racy, colloquial English, shot through with mannerisms which he considers appropriate to the 'Wardour Street Greek' of the original. The narrative might almost be called a 'picaresque novel.' But Lawrence of Arabia seems to treat the Maeonian bard as he might have treated a promising native of the Near East. In his brief and pungent preface, he gives Homer a journalistic writeup. This 'bookworm, no longer young,' he says, 'has more verbal felicity but less poetry than Morris.' His words show how far he fails to realize the majesty of Homer. The 'surge and thunder of the *Odyssey*' had little meaning for him; and so his own version tends to the banal.

An identical passage from Chapman and Shaw shows how the prose versions fall short. In the Eleventh Book, we find the tragic speech of Achilles to Odysseus on the occasion of his visit to the underworld.

Here is T. E. Shaw:

Do not make light of Death before me, O shining Odysseus. Would that I were on earth a menial,

bound to some insubstantial man who must pinch and scrape to keep alive! Life so were better than King of Kings among these dead men who have had their day and died.

And here is the first and foremost English translator:

This comfort of him this encounter found:

'Urge not my death to me, nor rub that wound,
I rather wish to live in earth a swain,
To serve a swain for hire, that scarce can gain
Bread to sustain him, than, that life once gone,
Of all the dead sway the imperial throne.'

Any prose version is more accurate than Chapman's. And yet he seems to me to have caught the spirit of the *Odyssey*, that has escaped the others. Lawrence and Palmer, Butcher and Lang have rewritten Homer's material. The episodes are more or less interesting reading, but they are not Homer. Chapman seems to me to have given the image and body of Homer himself—an image dimly reflected in a strange medium, a body bedizened with Elizabethan conceits—but for all that the image and body of the father of the epic. 'Of all the dead, sway the imperial throne' comes to me like the waving of a great banner, and I seem to sense the same wave in the lines of the Greek. I should turn to any of the three prose versions for a cursory interpretation of the text. If I could not read Greek, I should turn to Chapman; for I think he shows an instinctive appreciation of Homer's large utterance which the others lacked.

But there is danger in trying to catch the spirit of the original. The translator may mistake his own whims and oddities for inspiration, and so produce something curiously bizarre. Some scholars of note have been led astray by their idiosyncracies. One erudite gentleman, for instance, in translating The Distaff of Theocritus refers to the gracious young wife of Nicias, 'Theugenis of the slender feet' as 'mistress pretty-toes'; and another, in translating the untranslatable loveliness of Sappho admonishes the Lesbian swan to 'shake a leg.' Similarly an enterprising poetaster has desecrated the dainty meters of Catullus by rendering them into free verse and freer language, the sort of patter you would hear from a traveling salesman in a small town cabaret:

Vivamus, mea Lesbia, atque amemus,
rumoresque senum severiorum

is vulgarized into

Come, Lesbia, let us live and love,
nor give a damn what sour old men say—

and this is a mild example. Catullus would assuredly have made mouths at such speech as this, and what he would have said about the

free verse, I hesitate even to imagine. But the most remarkable aberration was that of Conington in his version of the Aeneid. Conington was a renowned and accomplished scholar. He had made a life-long study of Vergil. But when he Englished the 'stateliest measure ever moulded by the lips of man', he did it over into a feeble imitation of Marmion and the Lord of the Isles.

disce, puer, virtutem ex me verumque laborem
fortunam ex aliis,

comes out as

Learn of your father to be great
Of others to be fortunate.

That sorry jingle is an example of the whole fiasco. Why and how he could ever have committed it, remains a mystery. But like other aberrations I have mentioned, his border ballad version of the Aeneid lacks the flair for poetry which anybody must have who tries to translate a classical poet. Such renderings speak, or rather shout, for themselves. They can be very easily and profitably avoided. On the other hand, a good verse translation will repay perusal many times over.

Several American colleges and universities have so far yielded to the barbaric spirit of our times as to give courses of classical masterpieces in translation. On the whole, I think they have done wisely. For the resurgent wave of barbarism which threatens to engulf civilization and carry us back to the Dark Ages teems with the flotsam and jetsam of crazy theories long since exploded by the ancients. A realization of how such theories have been disproved is imperative, if we would save posterity from a time when the nightmare of the Dunciad comes true and 'universal darkness buries all.' The gathering storm can be partly dispelled by a widespread study of the classics and humanities; and in the place of those classics no longer understood by multitudes who are still able to think, an efficacious translation may help to avert the nimbus of disaster.

HENRY HARMON CHAMBERLIN

Worcester, Mass.

REVIEWS

Die Schrift vom Staate der Athener. By Karl Ital Gelzer; pp. 134. Berlin: Weidmann, 1937. (Hermes. Einzelschriften, Heft 3) 8M.

Renewed interest in the treatise which Jebb (Primer of Greek Literature, 114) called 'the oldest extant specimen of literary prose,' is shown by the publication within the last six years of three studies devoted wholly to it (U. Instinsky,

Abfassungszeit der Schrift vom Staate der Athener [Diss. Freiburg, 1932]; M. Kupferschmid, Zur Erklärung der pseudo-xenophontischen Athēnaiōn Politeia [Diss. Hamburg, 1932]; and the present study). They approach the interpretation of the pseudo-Xenophontic Constitution of Athens with a healthy reaction against the hyperanalytical method, which in the last third of the preceding century reached its highest development in the work of A. Kirchhoff (Abh. Berl. 1874), who found in it 19 separate sections which he thought needed re-arrangement to achieve logical sequence.

Following the lead of E. Kalinka, G. Stail, and M. Kupferschmid, who sought to interpret it as a more or less unified whole, Gelzer submits a well-written, closely-reasoned study of the treatise, taking up the structure, time of composition and literary character, and, in a concluding section, the interpretation of single passages too long to be treated in the footnotes.

Except for two passages, 3.10-11 and 3.12-13, which, because of their content and style, he considers preliminary sketches of the author by some chance included in the draft of the work that we now have, Gelzer convincingly disposes of the work under two heads. The first section demonstrates that the form of government which the Athenians employ, democracy, is an excellent political expression of the principle which they have chosen to follow, that the *ponēroi* manage state affairs better than the *chrēstoi*. True, the author does not approve of their choice, and goes on to state that in the opinion of the rest of the Hellenes the Athenians seem to be making a mistake in handling their affairs, nevertheless, once the principle is accepted, the manner of conducting the affairs of the state necessarily and logically follows. The democratic principle would be nullified if the Athenians handled their affairs differently. The demonstration proper, beginning in 1.4, is preceded by a preliminary section, 1.2-3, and followed by a concluding section, 2.19-20, which treat respectively of the equality of the *ponēroi* and the *chrēstoi* in suffrage and in eligibility to hold office, and of the crass materialism of the *dēmos* in consulting its own advantage by employing in its service any one who furthers its interests, even though he be a *ponēros*. The demonstration proper answers oligarchical criticism by showing that the treatment of the various classes with which the state must concern itself, citizens, slaves, metics, foreign technicians, confederates, and enemies, is nicely adapted to the preservation of the *dēmos*. In the discussion of the last class, a long section, 2.1-16, is given over to a praise of Athenian thalassocracy. This section meets the criticism of the

oligarchs that the democracy pays too little attention to the maintenance of the army.

The second part considers the oligarchical criticism of the system of administration. The multiplicity of matters with which the state must deal, all of which are necessary, as was shown in the first part, is, in the author's opinion, the cause of the state's inefficiency, and not political corruption, as the oligarchs allege.

Gelzer, against Instinsky, who would place the composition of the treatise prior to the Peloponnesian War, agrees with the majority of scholars in placing it between 431 and 424, most probably immediately after the first invasion of Archidamus.

The author, according to Gelzer, is an oligarch who, without surrendering his own viewpoint, attempts to present the case for the democracy as objectively and realistically as possible to his fellow-conservatives in Athens. He is not always successful in this endeavor and this fact may explain why scholars have arrived at such opposing conclusions regarding the purpose of the treatise.

The strain of scientific objectivity which he finds in the treatise, leads Gelzer to a comparison of this work with the writings of the Corpus Hippocraticum. Kupferschmid's interpretation had made systematic use of parallel passages from the Corpus. Gelzer extends the comparison to the spirit, the form, the style, the outline, and to what he calls the 'Exkurstechnik' of the treatise.

The principal merit of Gelzer's work, in the opinion of this reviewer, lies in his demonstration of the essential unity of the treatise, and in his insistence upon its close relationship, in spirit and in style, to the scientific writings of the Ionian school as represented in the Corpus Hippocraticum.

O. W. REINMUTH

University of Oklahoma
Norman, Oklahoma

Rhythmus und Metrum, Akzent und Iktus. By Erik Vandvik; pp. 237. Oslo: Brøgger, 1937. (Symbolae Osloenses, fasc. supplet. VIII) 12kr.

This work will be welcomed not only by specialists, but by all Latinists interested in the probable method of delivery of Plautine and Terentian senarii on the ancient stage. Since the plays depended for their success on their quick and easy comprehension by a general uneducated audience, and since in many cases the triple or sextuple beat of the metrical ictus of the senarii failed to coincide with the normal penultimate or antepenultimate stress of words in prose, one of three explanations must be accepted. Either

the Roman audience accepted and understood a mechanical sing-song delivery which often violently distorted their natural pronunciation; or these apparent accentual distortions represented actual familiar deviations from the usual word-stress due to phrase-accent, close syntactical grouping, special emphasis, etc.; or the actors employed the regular penultimate-antepenultimate word stress, and subdued or abandoned the metrical ictus when it failed to coincide.

The first explanation, except when tacitly assumed for mechanical ease in modern classroom reading, has little to recommend it. Ancient metrical authorities, when they seem to support it, are really concerned not with the practical delivery of the verses, but with the extraction of mechanical metrical rules for the use of the novice poet.

The second solution, though in a small degree demonstrable, approaches in the recent work of Fraenkel and Drexel a *petitio principii*, i.e., too many special stresses both in single words and in combinations are assumed in normal prose speech *because* they seem to appear commonly in the metrical frame-work.

The third solution is the one advocated by our author. His method of demonstration is indicated by his title. Rhythm is the ultimate effect conveyed to the audience by the actor; while meter is the more rigid frame-work, constructed by the poet to predetermine generally recurrent patterns of rhythm. Accent, i.e., the normal Latin word-stress, varying in intensity according to the logical or rhetorical importance of the individual words, determines the high-points of this freer rhythm which may or may not coincide with the underlying pattern. Ictus is a purely metrical concept. Since, then, it is not possible in Latin to retain side by side as in Greek a stressed ictus and a frequently independent pitch accent, the Latin poet had either, while maintaining his quantitative metrical pattern, to choose and arrange his words so as to fit the limited range of the natural stress to the three or six recurring ictus beats of each verse—a nearly impossible procedure from the practical point of view and monotonously undesirable as well—or he combined ictus and stress accent to just such a degree as to keep the essential pattern recognizable, and at the same time to create an illusion of colloquial naturalness for his audience.

In the defense of this latter thesis, Mr. Vandvik examines with care and interprets with skill ancient bits of evidence. Cicero's statement (Or. 184) that comic verses are so close to prose that the metrical structure is occasionally unrecognizable, is of great help to him. From Goethe's practice he gleans modern parallels for Plautine

distortions of ictus. Close analyses of many Plautine and Terentian passages according to their internal logic are presented to show both the extent and the cause for the divergence of ictus and accent. In general he discovers three 'Tongipfel' in each line. Various means of softening the clash of ictus and accent are discovered, particularly in the placing of an unnatural end-ictus just before a logical pause.

In the minute application of his principles to hundreds of individual verses, there will be room for doubt and disagreement, but as a sensible, well-reasoned, and adequately documented discussion of a problem which in its very nature can never be authoritatively solved, Mr. Vandvik's book deserves the highest praise.

WARREN E. BLAKE

University of Michigan
Ann Arbor, Mich.

An Introduction to the New Testament. By Edgar J. Goodspeed; pp. xiii, 362. Chicago: University of Chicago Press, 1937. \$2.50

An Introduction to the New Testament. By Kirsopp Lake and Silva Lake; pp. x, 302. New York: Harper and Brothers, 1937. \$2.50

Einleitung in das Neue Testament, von Paul Feine. Achte, völlig neu bearbeitete Auflage von Johannes Behm; pp. xii, 326. Leipzig: Quelle und Meyer, 1936. 7.80M.

Any one of these books will help to introduce the classicist to the closely related but often neglected field of New Testament study. Professor Goodspeed has just retired after a long and distinguished career as head of the department of New Testament and Early Christian Literature at the University of Chicago; he is especially well known as a translator of the New Testament. Dr. Kirsopp Lake is Professor of History at Harvard; he has long distinguished himself in the New Testament field in his native England, in Holland, and in this country. Mrs. Lake is instructor in Biblical Literature in Brown University, and has collaborated with her husband notably in significant textual work. Professor Behm is the successor of Adolf Deissmann at the University of Berlin.

Dr. Goodspeed's book is by all odds the most readable of the three. His literary output includes, at the extremes, an edition of the earliest Christian Apologists and a popular mystery story, with all the intermediate stages well represented. His purpose in writing this introduction is to demonstrate the effect of the publication of Paul's letters, which, he believes, took place in 90 A.D. as a result of the publication of Acts, upon all subsequent early Christian literature. The epistle

to the Ephesians, in his opinion, was written by a Paulinist as an introduction to the complete corpus of the letters; his treatment of the material is always unconventional and provocative of further thinking.

The arrangement of Dr. Goodspeed's work is chronological, each chapter dealing with a book or several small books of the New Testament, with a separate chapter on the first collection of Paul's letters. While this arrangement has many obvious advantages, it distorts the perspective of the reader, since the letters of Paul were written before the gospels. Much historical background material has been skillfully woven into the body of each chapter.

Dr. and Mrs. Lake present in their book material which they have been using at Harvard and Brown. It is divided into two parts, the first dealing with the books of the New Testament, the second with its background. The arrangement of books in the first part is neither chronological, strictly factual, nor traditional, and is therefore puzzling to the reader. The material in the section on background is especially fine and well presented. One of the most valuable features of the book is a series of appendices on chronology, topography, source material, and problems; there is a fine bibliography.

Newcomers to the field will find the Lakes' treatment difficult in places, e.g. in the case of the vexed synoptic problem. Occasionally, the text is lightened by delightful flashes of humor. One is disappointed to see so little space or attention given to Philemon, and to note the reference to the ritual of the 'temple' rather than of the 'tabernacle' in Hebrews (159). The publishers have not given this book the careful proofreading it deserves.

The Feine-Behm 'Einleitung' is a product of typical German 'Gründlichkeit.' Its completeness in so short a compass is nothing less than amazing. After a brief section on the method and literature of New Testament Introduction, it launches into its first and most important section, that on the origin of the New Testament books. Here the method of procedure is to start with the known facts, sketch the significant scholarly opinion on the subject, and then draw its conclusions. In fact, one of the most valuable features of the book is the review of opinion which it affords on any number of controversial questions. The whole world of scholarship has been carefully combed, German, English, American, French, Dutch and Scandinavian, Catholic and Protestant. It is so thoroughly up to date that it quotes books published in its own year. The conclusions drawn by the author are perhaps more conservative than we are accustomed to

read in German, but if they are wrong, they carry with them the materials for self-correction. The second and third parts deal with the canon and text of the New Testament as lucidly and thoroughly, though in less detailed fashion, as the first part treats the origin of the separate books. The publishers have done a very accurate job of proofreading on this book.

F. W. GINGRICH

Albright College
Reading, Pa.

Preliminary Report of the University of Michigan Excavations at Sepphoris, Palestine, in 1931. By Leroy Waterman, N. E. Manasseh, S. Yeivin, and Catharine S. Bunnell; pp. xii, 86, 30 pls. Ann Arbor: University of Michigan Press, 1937. \$2.00

Professor Waterman has edited the preliminary report of the excavation at Sepphoris with commendable promptness, in view of the circumstances. Mr. Manasseh's architectural report, though brief, is based on the observations of Dr. C. S. Fisher, who was a member of the excavation-staff; it is, therefore, both cautious and reliable. Mr. Yeivin's contribution treats the toponymy, history, and interpretation of the principal finds; it contains both sound and questionable conclusions. Miss Bunnell's publication of the coins seems to be satisfactory, though she was handicapped in her conclusions by the fact that many of the coins were not accessible to her when the report was put into final shape. The proof-reading might have been more carefully done, especially in Yeivin's chapter, which has many typographical errors, especially in Hebrew. The plates should have been numbered consecutively; they are technically adequate, though a number of the original photographs were very poor.

The name of the modern site is not *Saffuriyye* but *Saffûriye(h)*, generally pronounced *Saffûrî* today, following the regular change of the ending **-iyatun* into *î* in vernacular Syrian Arabic. Yeivin's view that the site may have been occupied before the second century B.C. (to which the earliest coins carry us back) is based on one sherd and an unquestionably fanciful statement in the Mishnah (25).

The pièce de resistance in the excavation was the Roman theater, to which most of the report is devoted. Fisher and Manasseh were too cautious to offer a dating, but Waterman and Yeivin maintain that it was built by Herod Antipas (4 B.C.-39 A.D.) or by his father, Herod the Great. The reviewer fails to see the slightest evidence for such an early date, but regards a

date in the late second or third century as practically certain. In the first place, the masonry is typically Roman, without the slightest indication of Herodian influence; the characteristic drafted building stones of the Herodian period are well known from Jerusalem, Hebron, Râmet el-Khalil, and elsewhere. In the second place, the few fragments of architectural ornament which were found (cf. pl. XXIX, 1) are equally Roman in type. In the third place, the greatest prosperity of Sepphoris was probably in the late second and third centuries, when it was the leading Gentile city of central Galilee, under the name *Diocaesarea*. While it is true that Antipas made it his capital, there is no evidence that it remained his residence long, and there is ample proof that he was particularly interested in Tiberias and perhaps in Machaerus. Waterman has already pointed out that the Maccabaeans found in the theater must have fallen into it with later débris, and are quite useless as proof of early construction. All archaeologists are familiar with the fact that in a sloping or terraced site early débris is often found lying over pure deposits of later date; Beth-zur gave striking illustrations of this principle.

We congratulate the editor and his colleagues for making the results of their work available in such conveniently accessible form.

W. F. ALBRIGHT

Johns Hopkins University
Baltimore, Maryland

Die hethitischen Ortsadverbien *arḫa*, *parā*, *piran* als selbständige Adverbien und in ihrer Verbindung mit Nomina und Verba. By Leonie Zuntz; pp. 120. Speyer: Pilger Druckerei, 1936

Hittite morphology exhibits a group of forms which have been variously called prepositions, postpositions, adverbs, and preverbs. Their syntactic application is at least tripartite, hence it is frequently difficult to determine, in individual cases, whether they are adnominal, adverbial, or adverbial. Miss Zuntz has selected three of the most frequently occurring of these forms, *arḫa*, *parā*, and *piran*, and, listing practically all their occurrences in the published texts, both cuneiform and transcribed, has attempted to classify them according to their syntactic usage as postpositions, adverbs, and preverbs. The result of this monumental labour of indexing and classifying should prove of the greatest value not only to Hittite and comparative syntax, but also, because of the thorough cataloguing of the compound verbs, to lexicology and semantics. Since according to Götze (*Archiv Orientalni* 5.1-38), the meaning of the first two of these 'Orts-

adverbien', *arḥa* and *parā*, is conditioned by the presence or absence of certain enclitic particles, Miss Zuntz makes the attempt, concomitant with her thesis, to confirm Götze by listing the occurrence or non-occurrence of *-kan* or *-san* with *arḥa* and *parā*. While it may be suggested that the counting of instances is a far cry from the interpretation of text, we nevertheless have here, for the first time, a body of material adequate enough to test the validity of Götze's theories. In her final paragraphs Miss Zuntz traces the development of the 'local adverbs' back to Indo-European, and shows how the rare and sometimes mutilated examples of tmesis and anastrophe in the classical languages, always held to be genuine archaisms, are confirmed as such, and, indeed, are foreshadowed by the documented triple function of the 'Ortsadverbien' in Hittite.

BENJAMIN SCHWARTZ

New York Public Library

L'Aristotele perduto e la formazione filosofica di Epicuro. By Ettore Bignone; 2 vols., pp. xvii, 410, 633. Florence: La Nuova Italia Editrice, 1936

Those who desire to follow the details of Epicurean studies since Usener's *Epicurea* appeared in 1887 will do well to pursue the names of Wotke, von Arnim, Crönert, Philippson, Arndt, Sauppe, Sudhaus, Jensen, Kochalsky, Wilke, von der Muehll, Merbach, Leopold, Weil, Ernout, Giusani, Olivieri, Vogliano, Heidel, Hicks, Bailey. Of the works of these scholars Bignone has achieved a notable synthesis; his work is a magnum opus in both senses of the term. It overlaps the work of Jaeger on Aristotle without being dependent upon it, and in some particulars makes contributions to that field of knowledge. The title of the third chapter, for example, is 'Alla riconquista dell'Aristotele perduto'. This is followed by another chapter which sets forth the defense of hedonism against views published in the exoteric writings of Aristotle, which alone were known to Epicurus. The endeavor is to demonstrate that the doctrines of the latter were forged in controversy and assumed shapes that are only partly intelligible unless the opposing doctrine is discovered and identified. Such is the elucidation of part of the tetrapharmakon (Vol. II, p. 14 ff.). As a specimen of positive additions to our knowledge of detail may be cited the pages on *diathesis* (ibid. 216-222). This whole chapter, in turn, may be commended as an example of ingenious reconstruction of a historical situation of prime importance, which in this case elicited the Epistle to the Philosophers in Mitylene. Subsequent chap-

ters are devoted chiefly to controversies turning on the de Philosophia and the Symposium of Aristotle.

The chapters are extremely long and footnotes abound; appendices follow. The indices of names and passages are not printed in columns but in continuous text, and in fine type. There is no index of words. This imposes a tax on patience and eyesight, but the conclusions reached are so illuminating that no student of Epicurus can afford to overlook them. The author is now engaged in writing a study of Greek tragedy but plans a new edition of his text of Epicurus, first published in 1920, for 1939.

NORMAN W. DEWITT

Victoria College

University of Toronto

Théodora, Impératrice de Byzance. By Charles Diehl; pp. 314. Paris: de Boccard, 1937. 15 fr.

The book under consideration is nothing but a reprint, word for word, of the book under the same title published in 1904 by another editor (H. Piazza et Cie.). No literature which appeared after 1904 is taken into account. It is rather strange that in this new reprint there is no mention of the previous edition, so that the reader unacquainted with the subject may think that he has a new book. Even the introduction to the book has remained untouched. For instance, in 1904, Diehl mentioned the first performance of Sardon's 'Théodora' in 1884 at the theatre 'La Porte-Saint-Martin' with Sarah Bernhardt in the leading part, and wrote that this had occurred 'twenty years ago.' The same statement we have in the reprint of 1937, but it should read 'fifty-three years ago.'

The first printing having been reviewed several times many years ago, I limit myself here to the brief statement that this charming book based on Diehl's excellent knowledge of sources treats the phases in Theodora's life: Theodora as a dancer in her earlier life, Theodora as the empress, and 'the very pious Theodora', i.e. her role in the religious life of Byzantium.

It is very appropriate to have a new reprint of Diehl's monograph on Theodora, and everyone will read or reread it with great pleasure and interest, but at the same time everyone must remember that it is not a new book but only an exact reprint of its previous edition, and this important detail was not mentioned in the reprint of 1937. The book has neither references nor bibliography.

A. VASILIEV

University of Wisconsin

Madison, Wisconsin

ABSTRACTS OF ARTICLES

Edited by Francis R. B. Godolphin, Princeton University,
Princeton, N. J.

All correspondence concerning this department should be directed to Professor Godolphin. The system of abbreviation used is that of Marouzeau in *L'Année Philologique*. For list of periodicals regularly abstracted and for full names of abstractors see the index number to each volume of CW.

Ancient Authors

Euripides. Spranger, J. A.—*Notes on the Jerusalem Palimpsest of Euripides (Sabae 36)*. Notes on readings of Med. 1278-1376, Hipp. 469-493, Hec. 907, Or. 105-412, 900, 906, 1176-1200, (prior to divulgation of photographs of this MS.

CR 51 (1937) 168 (Coleman-Norton)

Florus. Malcovati, Enrica—*Studi su Floro*. The history of the epitome of Florus from the third century to the present and a description of the different MSS from the ninth through the fifteenth century. (To be continued)

Ath 25 (1937) 69-94 (Duckworth)

Horace. Lenchantin, M.—*Sulla tradizione manoscritta di Orazio*. The common errors in the MS tradition of Horace prove that the MSS descend from a common archetype. After classifying the codices, the author discusses the nature of the variant readings and shows that the MSS fall into two groups which go back to two subarchetypes x and y. From x come AaBDCE; from y come F(φψ)δλπ. There was considerable reciprocal contamination among the MSS, and one should not speak of two distinct classes of MSS but of two classes of variants; e.g. R belongs with the class of variants y, but shows certain peculiarities with the x group, while Bland. comes from subarchetype x, but has much in common with the y group. The scholia which have come down under the name of Porphyrio belong to class y, the pseudo-Acronian scholia belong to class x. The archetype should perhaps be ascribed to Probus, and the subarchetypes are to be dated between the last part of the first and the beginning of the third century. The author rejects thus the triple classification of the MSS by Keller and Holder and criticizes also the MS tradition as given by Leo, Vollmer, and others.

Ath 25 (1937) 129-179 (Duckworth)

Lucan. Edwards, W. M.—*Lucan II. 503 f.* Proposal to read *egreditur* for *ingreditur*.

CR 51 (1937) 169 (Coleman-Norton)

Pindar. Bowra, C. M.—*Pindar, Pythian II*. After summarizing the conflicting views concerning the occasion, date, and meaning of the Second Pythian, the author adduces evidence, both external and internal, to show that the occasion of the poem may well have been the chariot-race of 468 at Olympia. The mention in 72 f. of the 'lovely ape,' which, according to the Scholiasts, refers to Bacchylides, is comprehensible if we view the ape as an imitator, an idea familiar to the Greeks. In 468 Pindar could most properly accuse Bacchylides of imitation (cf. e.g. Pind. Olymp. 1.1-2 and Bacch. Odes 3.85-87) and would most likely feel a grievance against him, especially since Bacchylides had failed to appreciate the true purport of Pindar's words. Such a sense of grievance would explain Pindar's choice of Ixion for the myth, since it is a lesson on the duty of gratitude to benefactors, but the lesson about ingratitude is not aimed at Hieron, but at himself; i.e., Pindar expresses his continuing gratitude to Hieron for his generosity. The last Triad is built on a single principle, the contrast between Pindar and his enemies.

Thus the poem throws considerable light on the character of Pindar.

HSPH 48 (1937) 1-28 (Duckworth)

Plautus. Skutsch, O.—*New Words from Plautus*. *Pulto* in Bacch. 579 ff. and *vitula* in Most. 728 ff.

CR 51 (1937) 166 (Coleman-Norton)

Seneca. Naber, J. C.—*Christus Senecae auditus*. The author emends certain passages in Seneca's Apocolocyntosis, and endeavors to prove that the missing leaf between chap. 7 and 8 did not perish accidentally, but was purposely torn out because Seneca had on that page referred to Christ in a manner which appeared blasphemous to the Christians.

Ath 25 (1937) 180-186 (Duckworth)

Sophocles. Bignone, Ettore—*Introduzione all' 'Edipo Re'*. An appraisal of the dramatic structure, religious background, and spiritual values of the Oedipus Rex.

A&R 39 (1937) 3-45 (De Lacy)

Suetonius. Malcovati, Enrica—*Mensa regia*. The fragment of a letter of Augustus to Maecenas (preserved in Suetonius' life of Horace) is genuine, in spite of the reference to *mensa regia*. Augustus, speaking in jest, here uses *regia* as a synonym for *magnifica* or *sumptuosa* (cf. e.g. *regiae moles* in Hor. Carm. 2.15.1).

Ath 25 (1937) 206-208 (Duckworth)

History. Social Studies

Daux, Georges—*Notes de chronologie delphique*. Criticism of some conclusions drawn by N. Valmin in BCH 60 (1936) 118-134.

BCH 60 (1936) 447-451 (Hall)

Giffard, A.-E.—*Mancipium*. Visscher has recently described *mancipium* as a power of a *pater familias* exercised in later times over free persons exclusively, but in earlier times, as a sort of domestic *imperium*, over persons both slave and free, animals subject to a master's will, estates and rural servitudes. This is criticized on the following grounds. 1. In the Twelve Tables the term *mancipium* denotes not a power but the juridical act of alienation. 2. Both men and women exercised the power called *mancipium* by Gaius. 3. The permanent authority over *res mancipi*, obtainable by mancipation or usucapion, should be distinguished from the temporary authority over *personae in mancipio*, obtainable by mancipation only. 4. The word *mancipium* acquired the sense of a 'power' probably no earlier than the fourth century B.C. 5. A domestic *imperium* involving *ius vitae necisque* applied only to children and slaves.

RPh (sér. 3) 11 (1937) 396-400 (MacLaren)

Lamboglia, Nino—*La via Aemilia Scauri*. The author gives the evidence for our knowledge of the road constructed across Liguria by M. Aemilius Scaurus and favors the hypothesis that the road from Luni (ancient Luna) to Vado (Vada Sabatia) went inland and passed through Tortona (Dertona).

Ath 25 (1937) 57-68 (Duckworth)

Lemerle, Paul—*Le testament d'un Thrace à Philippes*. Aurelius Zipyron Dizas is the deceased. The widow, Valeria Mantana, is to pay 150 denarii to an association called a symposium, that it may celebrate commemorative services annually.

BCH 60 (1936) 336-343 (Hall)

Levi, Giulio Augusto—*Pensiero classico e pensiero cristiano nel Petrarca*. II. *L'ascensione al Monte Ventoux, la prima egloga, le lettere al fratello*. The antithesis that Petrarch makes between the worldly

life and the monastic life must not be interpreted as a conflict between Classical and Christian ideals, for he always depicts the *vita beata* in terms of human values.

A&R 39 (1937) 77-101

(De Lacy)

Passerini, Alfredo—*Nuove e vecchie tracce dell'interdetto uti possidetis negli arbitrati pubblici internazionali del II secolo A.C.* An inscription concerning the suit of Itanus against Hierapytna (113-112 B.C.) throws new light on the use of the *interdictum uti possidetis* in the second century B.C. 1. The author discusses not only this suit but also that of Magnesia against Priene and of Sparta against Messene—three cases of international arbitration under the direction of the Roman Senate—and shows the relation which the program of arbitration bore to the *interdictum uti possidetis*. 2. Passages from Livy and Polybius yield further traces of the use of this *interdict* in international law. 3. The author reconstructs the history of the suit between Itanus and Hierapytna, and suggests numerous emendations to Cronert's reading of the inscription. 4. The Senate is thus a high court of justice in international suits, and the originality of the Romans is shown in the way in which their procedure was modelled upon civil law.

Ath 25 (1937) 26-56

(Duckworth)

Schlumberger, Daniel—*Réflexions sur la loi fiscale de Palmyre*. A new study of the *lex vectigalis* of A.D. 137 preserved in a Palmyrene and Greek inscription shows that it does not contain the texts of an old law and a new one which superseded it, but instead records an old law plus a supplement which modified some imposts but left others in effect; also, part of the text contains a contract with the tax-collectors. These conclusions throw new light on the administrative status of Palmyra and its relations with the province of Syria.

Syr 18 (1937) 271-297

(Downey)

Sokolowski, F.—*En marge d'un décret d'Athènes en l'honneur des éphèbes*. Passages relating to the pilgrimage from Athens to Delphi called Pythiade.

BCH 60 (1936) 386-388

(Hall)

Art. Archaeology

Albizzati, C.—*La lanx di Parabiago e i testi orfici*. A discussion of the relief work on a large silver plate with an attempt to explain the religious significance of the figures.

Ath 25 (1937) 187-198

(Duckworth)

Qualche osservazioni sul tesoro di Mar-engo. The author discusses recent finds of ancient Roman silverware, the style and details of the workmanship, and seeks to identify certain of the figures (e.g. Oceanus, Tethys, the Dioscuri, Juturna).

Ath 25 (1937) 199-205

(Duckworth)

Guillon, P.—*Fragment sculpté de Thasos*. A bust of Marsyas.

BCH 60 (1936) 344-349

(Hall)

Laumonier, A.—*Archéologie carienne*. Near Giaur Pazar, several inscriptions: 'Gerga' or 'Gergas' on stelae, tomb, temple, and rock. Also a colossal statue. At Çine a head of a Hecate triformis. At Alinda a fragment of a frieze showing perhaps Greeks and Amazons. At Ankinöy tombs and sarcophagi. At Labraunda two temples, a hypostyle building, a large tomb. At Panamara inscriptions. At Hyllarima and Kys theatres; also at Hyllarima a herm and a funerary relief. Fortresses and towers passim.

BCH 60 (1936) 286-335

(Hall)

Epigraphy. Paleography. Numismatics.

Jannoray, J.—*À propos de deux dédicaces delphiques de l'époque impériale*. An attempt to restore an inscription at variance with that shown in SIG³ 808. A revision of the inscription appearing in Pauly-Wissowa Supplementbd. v s. v. Delphoi, column 98 (Schöber).

BCH 60 (1936) 374-385

(Hall)

Lemerle, Paul—*Un chrysobulle d'Andronic II pour le monastère de Karakala*. The original is lost; an ancient mutilated copy exists at Karakala; the text is now edited with the aid of a copy at the monastery Kutlumus, Mt. Athos. There are some rare words in the document, including *abiotikion*; this was to be exempt from tax.

BCH 60 (1936) 428-446

(Hall)

RECENT PUBLICATIONS

Compiled from publishers' trade lists, American, British, French, German, Italian and Spanish. Some errors and omissions in these lists are inevitable, but CW makes every effort to ensure accuracy and completeness. Books received immediately upon publication (or before appearance in the trade lists) are given a brief descriptive notice. Prospective reviewers, who have not previously written for CW and who wish to submit sample reviews are urged to choose unnoticed books accessible to them in libraries.

Bibliography

Year's Work in Classical Studies, 1937, (30th year), edited by S. G. Owen; pp. 140. London: Arrow-smith, 1938. 3s.6d.

General

Dussaud, René—*Mélanges*; pp. 350. Paris: Geuthner, 1937. 300fr.

Ancient Authors

Aeschylus. Nestle, Walter—*Menschliche Existenz und politische Erziehung in der Tragödie des Aischylos*; pp. vii, 99. Stuttgart and Berlin: Kohlhammer, 1934.

Seewald, Johannes—*Untersuchungen zu Stil und Komposition der Aischyleischen Tragödie*; pp. 62. Greifswald: Dallmeyer, 1936. (Dissertation)

Anthologia Graeca—The Golden Cockerel Greek Anthology. A selection edited with translation into English verse by F. L. Lucas, line engraving by L. Sandford. London: Golden Cockerel Press, 1937. £5.5s.

Hyperides. Hess, Hans—*Textkritische und erklärende Beiträge zum Epitaphios des Hypereides*; pp. 47. Bonn: Scheur, 1937. (Dissertation)

Literary History. Criticism

Niebergall, Volker—*Griechische Religion und Mythologie in der ältesten Literatur der Römer*; pp. 46. Limburg a.d. Lahn: Limburger Vereinsdr., 1937. (Dissertation)

Linguistics. Grammar. Metrics

Mayser, Edwin—*Grammatik der griechischen Papyri aus den Ptolemäerzeit mit Einschluss d. gleichzeitigen verfassten Inschriften*. Bd. 1, Laut- u. Wortlehre, T. 2: Flexionslehre; second edition revised and enlarged, pp. xv, 215. Berlin and Leipzig: de Gruyter, 1938. 31.50M.

Wossner, Walter—Die synonymische Unterscheidung bei Thukydides und den politischen Rednern der Griechen; pp. 76. Würzburg: Triltsch, 1937. (Dissertation)

History. Social Studies

Brun, Vincenz—Alcibiades; pp. 373. London: Putnam, 1937. 3s.6d.

Casson, Stanley—Ancient Cyprus; pp. 226, ill. London: Methuen, 1937. 7s.6d.

Doer, Bruno—Die römische Namengebung. Ein historischer Versuch; pp. 230. Stuttgart: Kohlhammer, 1937. (Dissertation) 10M.

Garrod, W. A. E. and M. A. Bate—The Stone Age of Mount Carmel. Excavations at the Wady El-Muzkara, Vol. I; pp. 240. Oxford University Press, 1937. 42s.

Lehmann, Herbert—Argolis. Erster Band, Landeskunde der Ebene von Argos und ihrer Randgebiete; pp. xvi, 150, 8 pls. Athens: Deutsches Archäologisches Institut, 1937. (Archäologisches Institut des Deutschen Reiches, Athenische Abteilung) 15M.

Thorough discussion of topography, climate, and vegetation as preface to study of prehistoric Greek and medieval sites. An exhaustive introduction to the region.

Lutz, Henry F.—An Uruk Document of the Time of Cambyses; pp. 6, ill. Berkeley: University of California Press, 1937. (University of California pub's in Semitic philosophy, Vol. 10, No. 8) \$0.25

Meier, Gerhard—Die assyrische Beschwörungssammlung Maqlû; neu bearb., pp. 66. Berlin: privately

published, 1937. (Archiv f. Orientforsch., Beih. 2) 15M.

Rech, Hans—Mos maiorum. Wesen und Wirkg. d. Tradition in Rom; pp. 112. Lengerich i. W.: Lengericher Handelsdr., 1936. (Dissertation)

Robert, Louis—Études anatoliennes; pp. 620, 39 pls. Paris: de Boccard, 1937. 100fr.

Epigraphy. Palaeography. Numismatics

Lake, Kirsopp and Silva—Dated Greek Minuscule Manuscripts to the Year 1200. VII, Manuscripts in Rome, Part II; pp. 17, pls. 1 to 7, 421, 453 to 525. Boston: American Academy of Arts and Sciences, 1937. (Monumenta Palaeographica Vetera, First Series)

Portion of the dated manuscripts in the Bibliotheca Apostolica Vaticana. The remaining portion is to be published in two fascicles. Splendid plates.

Meritt, Benjamin Dean—Documents on Athenian Tribute; pp. vi, 135, ill., 2 pls. Cambridge: Harvard University Press, for the American School of Classical Studies at Athens, 1937.

Study of additional evidence on the Athenian imperial tribute-quota lists.

Miscellaneous

Ludwig, Emil—Cleopatra, the Story of a Queen, translated from the German by Bernard Miall; pp. 342, ill. New York: Viking, 1937. \$3.50

Muldoon, Hugh C.—Lessons in Pharmaceutical Latin and Prescription Writing and Interpretation; 3rd edition, pp. 232. New York: Wiley, 1937. \$1.75

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

The Thirty-first Annual Meeting

WILL BE HELD AT

THE UNIVERSITY OF PITTSBURGH
PITTSBURGH, PA.

ON

FRIDAY AND SATURDAY, APRIL 29-30, 1938